19:Wilson E-5 (ca. 1950) 1960
FL11 Luo FL11

and the Accused was sentenced to three years' hard labor. The sequel to the case is that the wife was repentant and returned to the village of her husband and was there to welcome him on his return from prison.

Polygamy is the desired goal in marriage in Luo society. The word for co-wife in the Luo language is nyieko, which also means jealousy of an intense kind. The jealousy between co-wives occasionally ends in quarrels which result in the murder of one or the other.

Case No. 5.

A quarrel developed between the senior and most junior wife, whom the latter accused the former of trying to poison her child. Her child was an adopted child, being a child of the deceased second wife of their common husband. When a woman dies, it is customary for the husband to decide which of his wives should act as foster mother to her children. This quarrel began because the senior wife had demanded custody of the child but the husband decided to place the child in the care of the junior wife, who had no sons. The argument went on for years. The child became ill and the junior wife was convinced that he was poisoned by the senior wife. A quarrel developed and the junior wife, who had just returned from the fields with a panga in her hands, struck the senior wife, killing her instantly.

Again the court decided that this was a case of manslaughter, and the accused was sentenced to four years' hard labor.

The Joluo people have a custom at marriages of "pulling the girl" to the village of the groom. Traditionally, the brothers and friends of the girl should resist this "capture." In fact, however, the marriage has been arranged by them and both parties are fully aware that this is a mock battle. On occasion these fights become a spirited and serious "free for all." From time to time, therefore, one or more of the party is seriously

19:Wilson E-5 (ca. 1950) 1960
FL11 Luo FL11

159 762 propriate prestige of beer parties and entertainment of his father's friends. On the day of the suicide, a group of the father's friends arrived at the village and the father asked his son's wife to prepare food and drink for them. This she refused to do, so that night he burned himself in his house, which the Luo believe brought ruin to the lineage and particularly to his son.

762 159 556 759 The next case is an interesting one because it illustrates an inherent Luo trait: the profound jealousy of anyone who is successful.

● 152 ## Suicide Case No. 9.

[587] The man who died was the brother of the suicide in case number 2, and took the latter's wives as levirate wives. He also inherited his gardens. Shortly after this, he began to prosper phenomenally. The elders state that his cattle produced mostly heifers and some produced twin heifers. His crops were better than his neighbors, so they began soon to suspect him of witchcraft. In the space of a few years as his prosperity increased, he was more and more ostracized from the activities of the community. The final blow came when his own *lihumbe*, minimal lineage group, denied him entrance to a lineage sacrifice on the grounds that he was a witch. Ten years after his brother's suicide, almost to a day, he hanged himself.

When the elders were questioned as to whether or not this man was a witch, they replied that he could not possibly have been a witch, because he had committed suicide. If he were a witch, his medicine would have been so powerful that the effect of being ostracized by the community would not have bothered him at all, let alone driven him to suicide.

762 159 928 The Luo believe that those most likely to commit suicide are those who have descended from a lineage in which there has been a history of suicide. Case number 2 was the brother of case number 9, and case number 5 the son of case number

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

mother against the child, the child's emotions of anger or suffering have the effect of reminding the mother of their physiological connection. When a mother is unable to pacify her crying child she generally feels a quite personal sense of depression.

On the other hand, signs of pleasure in a child give its mother the greatest satisfaction. If a child has a happy nature, even the most critical of neighbouring relatives are pleased, and frequently comment or compliment the mother upon it. The desire to share the emotions of her children leads a mother to begin laughing with them and tickling them while they are very young.

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

group of girls or young women meet, there is comment on what has been said about so-and-so in certain quarters. Mixed with this unwelcome gossip may come other features of great encouragement. Thus there is much emotional strain in the years preceding marriage. It is a time when both parties to the engagement are uncertain about what may develop next.

Amidst all this, the woman still has the freedom of talking to any young men she meets, and the emotional uncertainty, which is much stronger with a girl, compels her at times not to put all her hopes in one man. Although her relationship with former friends becomes relatively weak, she does not lose interest in them until she eventually gets married. A great deal of persuasion is employed. Each time she meets her friends her sympathies are tested. In this difficult period the male and female relatives of the man should play a beneficial part. Some carefully arranged marriages are broken owing to lack of such support.

In general, a betrothed woman is an object of competition. Once engaged, the forces that work against her engagement are let loose. Reports true and false are continually passed on. In the girl's family, the mother continues to instruct her on how to address the relatives whom she will meet in her new home. If the marriage is to be cancelled, the dowry paid by the first candidate must be paid back before the cattle of the other are accepted. Should the girl run away with someone else, she will, on her return, be beaten, and it is only after a long interval that the offence will be forgotten.

Pre-nuptial and modern education. There is no special attempt to educate mature girls just before marriage. The nature of the training they receive is merely a continuation of that given to them in their adolescence. Thus they obtain information about their future status

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

to be seized; but even when the father has agreed to let
589 his daughter go, the younger relations put up a fight, not in order to detain the girl, but to test the courage of the people taking her. This is also done to test the value attached to her as a future wife in her husband's community.

585 Among the majority of young women an unwilling-
152 ness to leave home is exhibited on the last day. This unwillingness, accompanied by violet outbursts of emotion, is partly caused by the break with her family and familiar environment that marriage involves. Sometimes the emotional outbursts reach undue proportion, rendering the young woman a thorough misfit in her new home. Screaming is common even among those who are secretly pleased with the situation.

To a person unused to this sight it would appear to be an act of violence and injustice. But though some of the women may be sincerely upset, a large number of them look back on the incident with great satisfaction and confess that they screamed because it was customary to do so. This is made even clearer by their reactions when they are later present at similar incidents. Amidst great laughter they say comforting words to the girl being dragged, assuring her that she will meet with excellent treatment.

585 *The traditional ceremonies.* The news that a particular
[830] girl has been caught is followed by the organization of a group of young girls to follow after the bride. It is this group which brings back news to the parents as to whether the girl was a virgin. They remain at the bride's new home for one night and during this time young men were by tradition allowed to spend the night in the same hut with these girls.

The next ceremony takes place when the bride's parents slaughter an ox and send special parts of the

20:Orninde I-5 (ca. 1948) 1952
FL11 Luo FL11

585 177 [583] [152] demand very high dowries for their daughters. Like the traditional marriage it[1] is also accompanied by considerable emotional strain, felt more by the mother and female children than by the male members of the family.

[1] [i.e. Christian marriage -- Analyst]